Serious Advice to delivered Ones from Sickneſs, or any other Dangers threatning Death, how they ought to carry it, that their Mercyes may be continued, and After Miſery prevented.

OR THE HEALED ONES

PROPHULACTICON

Or Healthfull Diet.

Delivered in ſeveral

SERMONS

On JOHN 5. 14.

By JAMES ALLIN,
Teacher to the moſt antient Church of Chriſt in Boſton.

BOSTON,
Printed by *John Foſter*, in the Year
1679.

To the Reader.

Chriſtian Reader,

THeſe Sermons written out by ſome pious Hearers from their own Notes, and by their deſire haſtned to the Preſs, ſo that I could not, for want of time, ſuperviſe them as I would; and not being willing to burden them with writing them again, I have been prevailed with, to conſent to their publiſhing in this homely Dreſs; unfit indeed for the vein of this curious and carping Age, that are more for what pleaſeth then what profiteth them: But ſeeing it hath pleaſed the Lord ſo far to bleſs them to any, as thereby to ſtir them up at their own coſt and pains, to endeavour to promove others good thereby, if the Bleſſing may attend the Reading, that did the Preaching of them. And that it may, let me adviſe thee, into whoſe hand this may come, & thou think not thy time loſt in reading it, that with the ſame integrity thou come to read them, that thoſe who are the occaſion of the publiſhing, did to the hearing, and with more mind to mend thy own, then find another faults. If thou findeſt any benefit, let it further thy Prayers for the Inſtrument, thy Thanks to the Lord for thoſe have occaſioned it; and let you and I adore the wiſdome of God in managing unlikely and fooliſh means for thy ſaving good, to ſtain mans pride, and exalt his own glory, which is the aime and deſign of him who is,

Boſton, May 16. 1679.

thy Souls friend

James Allin.

John 5.14.

Afterward Jesus finding him in the Temple, and saith to Him, Behold thou art made whole, sin no more, lest a worse thing come unto thee.

IN the Chapter you have, first the Hystory of a glorious Miracle Christ wrought in healing an impotent man, from the first, to the tenth verse. 2. The Jews quarrelling at it, designing the ruine of him that healed him, from the tenth, to the nineteenth verse. 3. Christs Apology for himself in defence of the work he had done, to the end of the Chapter. In the first verse, and so on, you have the Miracle, and therein, first the time of it, it was at the Feast of the Passover. 2. The place, and that was *Bethesda*, where was a Pool for healing any disease, to the person that first stepped in, after an Angel had troubled the waters. 2. You have the person healed, described. 1. By his Impotency, left of all in the time, none helped him into the water. 2. By the long time he had been under this distemper, which was 38 years. 3. You have the manner of his cure, it was by Christs word of command, in obedience to his command, he was to take up his bed and walk, as a sign that he was healed. Then in the second part of the Chapter you have the Jews quarrelling; and before they know the Author of this healing, they charge the poor man with breach of the Sabbath, by carrying his bed, and his Apology being, that he was so commanded by him that healed him, and upon their Enquiry who it was, he replyed he did not know; Then you have Christ manifesting himself to the healed man, by whom the Jews understanding the person, they design his death. But you see Christ finding this person gives him heavenly Counsel how to carry it, that *the benefit* received may be for good to him, *goe and sin no more*, &c.

In the words are two things, 1. Christ finding this impotent man he had healed, 2. The excellent counsel Christ gives him, 1. By way of direction, *Behold thou art healed*, 2. By way of caution, *sin no more, lest*, &c. In Christs finding this man, two things observable, 1. The time of it, it was *afterward*, after his obedience to Christ carrying his bed, which the Jews charged him with, and Christ manifesting himself to him in a glorious manner; and from thence we may draw this Observation.

Doct. *That they who meet with most difficulty in the way of their obedience to Christ, may expect to meet with a reward in having more of Christs presence.* So that whether it be Duty in the way of our general course, or any particular duty we are doing for Christ, no difficulty should discourage us therein; the Lord Jesus knows how to make a Recompence and compensation to us. As you should consider, 1. The time when, so 2. The place where Christ found him, it was in the Temple, where he was offering his Thank-offering, and he was early at the Temple, for you find Christ did not stay for his coming, but found him there, so that he was early in returning Thanks; thence observe,

Doct. *That it is a good fruit of healing mercy from God thankfully to acknowledge the same in our diligent attendance upon his Instituted Worship;* We have here, 1. Christs own Example he leavs us, to be early in seeking God in the Temple, thither Christ comes, and 2. this healed mans Example also, there Christ finds him; he finds him not in a Tavern, or in his own house neglecting the means and publick worship, but in Gods house; And he is not there as one loth to come, or weary of that Service, but was early there, when Christ comes he finds him there; and from hence further we may observe,

Doct. *That it is a great advantage to any that are able, to attend upon the Instituted Worship*, yea, to be diligent in attending thereon, for there it is you will meet with the presence of Jesus Christ, there you will find that knowledge of him, and acquaintance with him, that you meet not with elsewhere, there Christ found him waiting upon God, to acknowledge his healing mercy, and there he meets with Christ. And further you may observe,

Doct. *They that do what they can in the acknowledgement of God, in their duty, so far as they know they shall therein be acquainted with more of their duty.* God will give greater and clearer discoveries of his mind to him in that way; and you must remember God is not a debtor to us by any thing we pay him, but we are more indebted to him for those communications of his to us, *Psal.* 50. 23. *They that glorifie me to them I will shew the Salvation of God.*

But the latter part of the verse is that I would chiefly speak unto, the counsel Christ gives this healed man, Christ is a gracious Physitian, and comes now to heal his Soul as well as his body, that he may be kept in such a measure of health as may be for his comfort, and in order to it he gives him this counsel.

1. By way of direction, *Behold thou art made whole*; That which Christ herein calls him unto, it is a diligent observance of the mercy God had bestowed, he would have him take more notice in a fuller view of this mercy, *thou art made whole*, Adding, *Behold*, healing mercy is that which should not pass your more serious consideration, where God gives it.

2. The caution Christ gives him, *Sin no more lest a worse thing come unto thee*, he gives him a special Caution against sin, specially that sin God had been punishing him for; And he backs this caution with an inforcing Argument: *lest a worse thing* then *thirty eight* years sickness by such a distemper *come to thee.* And when Christ saith, *Behold thou art made whole*, he doth not say, I have healed thee, thereby teaching us humility (for he did not understand Christ to be God) but would mind him of the chief Author, consider thou art healed; So from the words we may take these three observations.

Doct. 1. *It is the duty of those that have received healing and delivering mercy from the Lord to take special notice of it.*

Doct. 2. *Those that are healed or delivered are to take very good heed that they sin no more.*

Doct. 3. *That sins after great and eminent Salvations, Deliverances, & mercies, they pull down greater Judgements.*

Doct. 1. Those that are under saving and healing mercy from God they should take special notice of it, Beold thou art healed. You must not take a transient view but take serious notice of Gods mercies; It is one of the most pretious and pleasant works of a Christian to take notice of, and observe Gods Providences to himself, *Psal.* 111. *The works of the Lord are great sought out of all those that have plea-*

sure-

ſure therein. For the Explication of the Doctrine, we may Conſider,

1. What is this beholding and taking notice of delivering and healing mercies.

2. How we ſhould take this notice of them, and 3. Why we ſhould do ſo.

1. What is that notice Chriſt would have every one delivered and ſaved to take of the mercy vouchſafed. I Anſwer, this beholding is variouſly taken,

1. For a beholding with our bodily Eyes, as God ſaid to Moſes, Deut. 3.27. *get thee up into the Top of Piſgah, and lift up thine Eyes Weſt-ward and Eaſt-ward, and North-ward, and South-ward, and behold with thine Eyes the Land*, &c. he was to ſee the Land of Canaan with his outward bodily Eye.

2. There is a beholding with the underſtanding, a conſidering of it, a looking upon it with the Eye of the Soul, Rom. 11.22. *Behold therefore the goodneſs and Severity of God*; if you would ſee the goodneſs and Severity of God in his Providences, you muſt behold it with your underſtanding Eye, you muſt conſider it, and that conſideration fixed to behold it, which imports two things.

1. Taking a full view of it in the latitude of the mercy, a looking it all over, it is a through and diligent obſervation, taking notice of every Argument in it that doth advance the mercy for your better acknowledgement of it: Not to take it by the lump, but obſerving every Circumſtance that may heighten it to your conſideration, to behold it ſo that you may ſee matter of wonderment, to behold every mercy with admiration.

2. It beſpeaks the intention of the act, *Behold*, you muſt look intenſly upon it, you muſt keep your eye fixed upon it, it muſt not go out of your view, you muſt look wiſhly all round about it, and into every part of it with intenſeneſs of Spirit.

2. But how ſhould we thus take notice and look upon the mercy that we may rightly behold it, and conſider it; I Anſwer,

1. In every Deliverance and work of Providence look into all the particular paſſages of Providence you find in it; We ſhould take the mercy in pieces, and look into every part, and ſee what ſpecial Circumſtances there are for our notice and obſervation. I ſhall mention ſome of thoſe things in delivering mercyes that are worthy your obſervation.

1. Take notice of the time and ſeaſonableneſs of the mercy; at what a needful time God ſent ſuch a mercy; God then delivered you, and if it had not been then, what had become of you? Mercy coming in that needful Seaſon puts a beauty upon it, as Eccleſ. 3. *Every thing is beautiful in its Seaſon*, it is then a mercy ſuitable. This poor man who had lain *thirty eight* years at the Pool, and none helped him, it is probable, his Faith and Patience was worn out, and now in this nick of time Chriſt comes, according to that in *Iſai.* 41.18,19. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them.* That is a Seaſon of mercy when the heart is ready to fail, and mercy comes in; Abraham takes notice of his mercy and the deliverance of his Son in the nick of time, *Gen.* 22.12. At that time when he was taking the knife to ſlay his Son, and calls the Name *Jehovah Jeirih*, there, and then, *in the Mount the Lord was ſeen.*

2. Obſerve and conſider the care of Gods Providence in beſtowing the mercy, his ſpecial and diſtinguiſhing care in preſerving you, when others dye, you are ſingled out for deliverance, when others are not ſpared: Chriſt ſpeaks *Emphati-*

only here to the man, thou art he God hath healed, when so many lay sick, there at the Pool besides: to have a healing mercy in a killing time it heightens the Mercy in a special manner, In *Isai.* 26.20. God puts a special Remark upon this deliverance, they must enter into their Chambers; God hath a Chamber of safety and preservation for such, in singular and distinguishing favour to them.

3. Observe and consider how leading this mercy is unto other mercyes. Usually Deliverances and healing mercyes do not come alone, but are attended with many other mercyes; Now you must observe all the Concomitants of mercy that do attend it, as you find *Hezekiah* doth, *Isai.* 38.17. *Behold for peace I had great bitterness. But thou in love to my Soul hast delivered me from the Pit of Corruption, for thou hast cast all my sins behind thy back,* He takes notice of his healing mercy, deliverance from the pit of outward destruction, by that killing disease, and specially, of the mercy attending of it, that God did it in love to his Soul, and that it was a Testimony of Gods favour in pardoning all his sin also, one mercy goes not alone, to the People of God.

4. Another thing observable in a healing mercy is, the Instrument God makes use of, or the way he doth it in, sometimes it is in an unknown way, a way we did not expect such a mercy in, the poor man waited for healing at the Pool, but little thought Christ should heal him by his Word. It is sometimes a strange way that God sends in a mercy to his People, so *Luk.* 5.33. a stranger passed that way and he took up the poor wounded man, and healed him, so it is sometimes a strange way God heals in, the impotent man had none to put him into the Pool, now to be healed in a strange way unexpected, this doth greatly inhance the mercy of God.

5. Observe and take notice of the designe and end of mercy and deliverance, what Errand it comes upon; what work, and what gracious effect it hath, all believers are under that general Promise, Rom. 8. *that all things shall work together for good to them,* &c. afflictions shall, and mercyes shall, every thing shall; now to see them thus working for our good, this heightens the mercy. The poor man goes into the Temple, and there acknowledgeth it; it is to further duty when it is done in mercy, caring not only to be healed, but to be Thankful.

6. Observe the respect mercy hath to the Prayers and desires of your Souls, and to the things you beg: there is a wonderful value upon mercyes, when they are in Answer to our Prayers, when you in distress have cryed to God, and called others it may be to cry to God for you, and the Lord hath heard, as Psal. 34. *This poor man cryed, and the Lord heard him, and delivered,* &c. he had Answer of Prayer, so that you should have such Interest in Heaven, and that God bears the cryes of his poor ones, this exceedingly endears the mercy to us, as Psal. 40. 1, 2. *I waited patiently for the Lord, and he inclined to me, and heard my cry, he brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings.* That is the first thing to be observed in our healing and delivering mercyes, the Circumstances in it that heighten the mercy, being looked upon with a considerate fixed Eye, and an intelligent heart, to further our acknowledgement.

2. Observe and behold every mercy and deliverance how it doth fulfil the word of God to you; there is never a Providence of God but it is a fulfilling of Gods word, as it is said, Psal. 148.8. *Stormy winds fulfilling his word,* so doth every mercy and deliverance to his People. Now you should look on the work of Providence together with the Word of God, and see what particular word of God is made

made good to you by his Providence, for that is encouragement from experience to truſt in the word of God another time: God ſaith, *call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me*, Pſal.50.15. Now ſuch a Deliverance is an Anſwer to ſuch a Word and Promiſe ſued out by Prayer, for therein God hath fulfilled a Promiſe to you. So 1 Cor.10.13. the Lord tells you that with every Temptation he will work a way for your eſcape, and that you ſhall be able to bear it, and in ſuch a deliverance God hath fulfilled that Word to you, this adds Beauty unto, and honours Gods word, in ſeeing God fulfilling it in the Execution of Providences, ſo in *Joh.*19.36. *not a bone of Chriſt was broken, this was done that the Scripture might be fulfilled.*

3. In all Deliverances and healing mercyes, that you ſhould obſerve and conſider in them who is the author of them, we are not only to look to the work done, that this perſon is healed, but whence it is. The Effect is a manifeſtation of the cauſe, we muſt labour to underſtand the cauſe, our underſtanding muſt look through things done to the cauſe, every one ſhould ſee the hand of God which healeth him, for there is the Name of God written upon the mercy, and eſpecially upon a gracious and eminent delivering Providence. And conſider what you are to ſee of God therein.

1. You are to ſee the care God hath of you as your heavenly Father, ſo we are told in Scripture, God as your Father cares for you, he knows what you need, *Math.*6.26,27. if for inanimate Creatures, much more for rational, eſpecially, thoſe among them that are alſo ſpiritual, and in every delivering mercy manifeſts that care of you; We are commanded that we ſhould be found in our duty whether we are under afflicting Providences, or any other: Truſting in, and leaving the Iſſue with the care of our heavenly Father, who careth for us, 1 *Pet.*5.7. therefore we are bid to *caſt our care upon him*, and ſo every godly man rowls that care as to the Iſſue and Event upon the Lord, and then in the Deliverance the Lord manifeſts his care, ſo that in conſidering the mercy, you may read and ſee, that God doth take a fatherly care of you under whatſoever diſpenſation of Providence you are.

2. You may ſee the wiſdome of God in healing and reſtoring you, eſpecially, being eminent Deliverances; when it may be you were paſt hope, and had no means left for encouragement, the wiſdome of God found out a way, provided means, and gave the bleſſing to a good Iſſue, 2 *Pet.*2.9. *The Lord knows how to deliver the godly out of Temptation*, &c. he hath many wayes he doth not make known till the time of Deliverance, ſo that here alſo you may read this in the Deliverance, the wiſdome of God.

3. Obſerve in what way God doth convey his mercy, that is a great and beautiful thing, to behold the way in which God conveys every mercy to you; The way is Chriſt Jeſus. No mercy comes to you but through the blood of Jeſus Chriſt, Remember thou art he whoſe ſins brought diſtreſs upon Chriſts Soul, how comes any Remedy for, or deliverance from the wounds, ſickneſſes, evils and dangers ſin hath brought thee into, but only by Jeſus Chriſt. That Pool of *Bethesda* was a Type of Jeſus Chriſt: who can make any thing healing, and Sovereign for recovery; A curſe came by the fall upon every means uſed, only Jeſus Chriſt hath reſtored the bleſſing upon the means; and that ſhould heighten our thoughts of the mercy that it comes from and by Chriſt, no mercy comes otherwiſe, therefore never look on any mercy, but in the view of it, remember and think of Jeſus

Christ, 1 *Cor.*3.22 23. *all is yours*, saith the Apostle, *life*, *death*, every thing, but how? only as *you are Christs*? We came to have a right to every mercy by Jesus Christ, and only by him, and that should be a most beautiful Contemplation to us here upon Earth, which will be so glorious to our Eye in Heaven, where this discovery will be made fully, how all our mercyes flow to us by and through Christ.

4. You may read the grace of God in every such mercy. It is great love and kindness of God manifested in every mercy, for every sinner is unworthy of the least mercy, as Jacob acknowledgeth, *I am less then the least of all thy mercyes*, so it must be grace that brings mercy to you, and if you are made whole, know that healing mercy is of grace, yea, there are riches of mercy in every outward favour the Lord bestows; and this you should behold; *Behold*, the free and undeserved favour of God in all.

5. See the wonderful condescendency of God: every mercy shews wonderful Condescendency in God to a poor Creature, considering, though the Lord be high, yet he hath respect to things below, *Psal.*138. and those that are so very low as we have made our selves by our sins, Oh what a stoop is it in the divine Majesty to take such care of vile sinners, that God should have any respect to your prayers, if God hath heard you in such a day, it heightens the Condescendency of God.

6. Lastly, observe and consider the end that God aims at in your Deliverance. God is a rational Agent aiming at a spetial mark in the Deliverances he gives. Now what is the aim and designe of God, what is Gods language to you by the mercy, is not the designe of it to further your Repentance, and your returning into Gods favour? that is the general end; these mercyes are the great Arguments God would prevail with sinners to return to him by true Repentance; That is their encouragement in *Hos.*6.1, *he hath wounded, and he will heal*, but you may be much more encouraged, if you can say, God that hath wounded us, hath healed us, therefore in *Rom.*2.4,5. he tells us this is the language of every mercy, and of all Gods goodness, to bespeak our hearts for Repentance, *the goodness of God leadeth thee to Repentance*: as one mercy is leading to many other mercyes from God to you, so the designe of them all is to lead you to God, to serve him with chearfulness, *Deut.*28.48. Consider therefore what God calls for, that you may comply with God, and that is what Christ here minds the poor man of, *Behold thou art healed*, thou hast attained that thou hast long waited for, and God hath given it, now it is not enough to bring a thank offering to bless God before the Congregation, but that you sin no more, it is walking thankfully and obediently before the Lord all your dayes, and so you shall serve the end and designe of God herein.

2. As you should contemplate thus the mercyes God gives, so you should take a full and through view of them, with a fixed mind upon them, and that is in two things.

1. So look on every mercy that your heart may be affected; a serious fixed Eye will affect the heart, as we should look on transgressors breaking Gods Laws, so as to be grieved at them, *Psal.*119.158. *I beheld the Transgressors and was grieved, because they kept not thy Word*; so you should behold the mercyes of God and be affected, so as to rejoyce, and have your heart engaged to God; as the Psalmist, Psal.116.1. *I will love the Lord because he hath heard my voice*, &c. There should be a drawing out of our affections to God from the beholding the mercyes of God to

us; and as you should love, so admire God, so behold as to wonder at such a mercy, as he *Psal.* 31.19. *how great is thy goodness which thou hast wrought for them that trust in thee before the Sons of men?*

2. We should be so fixed in our contemplation of the works of Gods mercyes that we should never forget them, observe them so as to be alwayes minding them, *Psal.* 111. he will cause his works to be remembred, &c. It must not be such a view as (Jam. 1.21.) a Man looking his natural face in a glass, and going away forgets what manner of person he was, you must not look so on your mercyes, but keep up the Remembrance of them, that they may never be forgotten. We are prone to forget, though highly taken and wonderfully affected with them for the present; be it the escaping of death, when the deliverance is over, as with Israel, Psal. 196.13. *they sang his praise, but soon forgat his works*; David therefore ingageth, Psal. 103.3,4. *to praise the Lord with all his Soul*, and chargeth his Soul never to forget the mercyes of God; therefore you should charge your memoryes to be a Treasury of the mercyes of God, there may be erected a monument of them in your hearts. That is the second thing how you should take notice of Gods delivering mercy, we should take a through view of them, observing how the Lord manages all our afflictions, by mercifull providences leading us on to eternal: For as the Psalmist saith, Psal. 107.43. By observing these things, we may understand much of the loving kindness of the Lord.

SERM. II.

IT is the latter part of the verse we are speaking unto, the counsel Christ gives to the impotent man whom he had miraculously healed, how he might preserve that mercy and improve it. There are two Directions given him, 1. That he should take special notice of his Deliverance, *Behold thou art made whole.* 2. A Caution against sin, *goe and sin no more lest a worse thing befall thee.*

From the first, we observed, *That it is the duty of those that are under saving mercy, to take special notice of it.* I shewed you what was the notice we should take of such a delivering and saving providence, we should look upon it throughly, upon all the circumstances that doe endear that mercy to us, that tender care of God, that respect it hath to our Prayers: we should look it all over: We should doe it with intention, so as to be affected with it, that it may abide with us, that we may remember it, that it may be a mercy never forgotten.

I shall give you only a few Reasons, briefly, because I would pass to the other, which I mainly intended in the choice of these words.

Reas. 1. *You ought to consider your mercyes because God commandeth it.* It is a duty that God commandeth, and that God expecteth, and therefore hath frequently put that affix upon a special mercy, *Behold it.* So Christ saith to this man *Behold* this mercy, look upon it with wonder, that a Sinner, a provoking sinner should be saved and delivered: wonder that God hath wrought so great deliverance before men: That was a matter of the Psalmists wonder, Psal. 31.19. And in *Matth.* 6.28. Christ saith there to his Disciples, *Why take ye thought for raiment? consider the lillies of the field how they grow*: Look on the care of Gods providence to other creatures. If we must observe Gods care of inanimate creatures, or those only animate, much more should we look on his care of our selves, & the special mercyes he bestowes on us: God would not have you so to look abroad,

that you ſhould not look at home, but the more to admire Gods mercy and care toward your ſelves.

2. Reaſ. *The non-obſervance of Gods mercy God doth ſeverely reproue.* We find it ſmartly reproved by God, when his People do not conſider their deliverance. Pſal. 106.13. *They ſoon forgat his mercy.* It is put as a ſpecial aggravation of their ſin, in their murmuring againſt God, *They ſoon forgat his mercy.* Why did they ſo ſoon forget it? Becauſe they did not conſider Gods mercy, did not charge their Souls with the remembrance of it, that they ſhould forget none of Gods benefits.

3. Reaſ. *We cannot have the benefit of mercy, unleſs we take a ſerious view of it.* There are two ſpecial deſigns of God in every delivering mercy, one is to further our obedience: the other is to ſtrengthen our Faith againſt another time. It is to further our obedience, to make us ſerve God the more chearfully. Every mercy ſhould be alwayes in our eye, to ſpur us to our duty. Deut. 28.47. *They did not ſerve me with chearfulneſs*: it is a great ſin, under great mercyes, not to ſerve God with a great deal more cheerfulneſs; that we cannot doe, without we obſerve his mercies. Then it is to ſtrengthen our Faith in the expectation of mercy another time, 2 Cor. 1.10. *God hath delivered us, and he will.* God then heard your cry and delivered you. Abraham makes it a ſtanding Proverb, and encouragement to Faith, *Gen.* 22.12. He puts a remark on that mercy, a name on the place, there God beheld me, and took that care of me, and prevented that ruine to my Son, *in the Mount God will be ſeen.*

4. Reaſ. *It is a great contempt of God not to obſerve his mercy.* God in every deliverance doth come near to us, and it is a marvellous inobſervance not to take notice of him when he is near, Pſal. 106.4. *Remember me O Lord with the favour thou haſt to thy People, viſit me with thy Salvation.* When God comes with Salvation, he comes to give a viſit to us; now we ſhould take notice of it. We cannot ſee God, but only in the effects, God is made viſible to us in his works; we ſhould obſerve and ſee God there, what of the name of God is written upon it, what of the mercy, grace, goodneſs of God, elſe you carry it with diſreſpect to God.

5. Reaſ. *We cannot carry it ſuitably to God in our duty to him, without obſervation of his works and mercyes towards us.* The various providences of God, call for variety of duty in us, we cannot be in the exerciſe of our proper duty, unleſs we obſerve that mercy. What is the duty under delivering mercy? It is to praiſe God, and that not for a day, but alwayes, to live Gods praiſes: and therefore we ſhould live in the view of thoſe mercies, that are the matter and occaſion of our praiſe, Pſal. 107.19.20. *They cry to the Lord in their trouble, he ſaveth them out of their diſtreſſes: He ſends his word and healeth them.* What was the duty God required? *O that men would praiſe the Lord for his wonderfull works!* You cannot give God praiſe for deliverance, unleſs you obſerve the full of that mercy, and your hearts be ſuitably affected by the Conſideration of it.

But by way of Improvement.

USE. I. A word of Reproof to thoſe that are inobſervant of Gods Mercyes. Men that only take a ſenſitive notice of mercyes, will be thankful, & praiſe God as long as they feel the benefit, but how ſoon is it forgotten: *Pſal.* 106. 13. they carry no more a remembrance, then a beaſt & ſenſitive creature: this is not the remembrance of a rational Creature which God expects from every one. The reaſon why you ſo ſoon forget it, mercies are ſo ſoon loſt, and your affection and love to them, and

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to God for them, is becauſe you doe not conſider the mercy and kindneſs God beſtoweth

USE. II. It ſhould put us upon this duty, that we would take ſpecial notice of every ſaving mercy: Look through it, ſee what ſpecial Arguments of Thankfulneſs to God there are in every mercy: there is not any deliverance that comes alone, not any mercy that comes alone; we ſhould by conſideration look into every thing of the mercy, yea and what doth attend it, that which may further that notice that you may take of thoſe mercies. There ſhould be never a ſpecial deliverance and mercy God vouchſafeth you, but you ſhould keep a Record of that mercy, that it might be alwayes to be overlooked by you, and all the circumſtances of it. You find in the old Teſtament frequently, it was the practice of Gods people, to erect Monuments of praiſe for ſignal Mercies. Jacob *Gen.*28.12. erecteth a Pillar on the place where God appeared to him. And Abraham called the name of the place *Jehovah jireh*, there God beheld me, *Gen.*22. So *Gen.*16. *Hagar*, when God in ſpecial diſtreſs delivered her, and ſhewed her a Well, where ſhe might be relieved, ſhe called the name of the well, *The Lord that hath ſeen me*, though I did not look after him: So we ſhould take notice of the mercy God vouchſafeth: a Chriſtian ſhould keep his Diary, and ſpecial Remembrance of Gods goodneſs.

But to paſs to that I mainly intend, and that is the caution Chriſt gives to this healed man, *goe & ſin no more*, Chriſt here dealeth with him as a gracious Saviour, that ſhews he had not only care of his outward Deliverance, but of his Souls deliverance, and that that mercy might not be loſt by his ſin, that God had in his mercy beſtowed on him, and therefore Chriſt preſcribeth him a dyet, how he ſhould behave himſelf, that he might preſerve that health, and continue that mercy: you muſt take heed of your old dyet, that there be no pleaſant morſel of ſin that you ſhould delight in, but as the Pſalmiſt prayes, Pſal.141.4. *Incline not my heart to any evil thing, to practiſe wicked works with them that work iniquity, and let me not eat of their dainties*; this the Lord Jeſus gives him charge about, *do not eat of their dainties*, it will prove a ſurfet, there will be a relapſe, that will be a more dangerous diſeaſe if you do not take heed of ſin.

Doct. 2. *That thoſe that are under ſaving mercy ought to be very careful that they ſin no more.* For the clearing this Truth, I ſhall 1. Shew you what this duty is to ſin no more, what it is that God doth expect of thoſe he hath prevented miſery unto, or delivered out of it, that have been under it, for it is the ſame, that God doth expect if you have not been ſick, but have been preſerved from it, your preſervation engageth you to this duty; If you have been preſerved, and God hath delivered you from it, this is your duty, that you ſin no more. 2. The Reaſons why it is the duty and ſhould be the ſpecial care of them under ſaving mercy.

1. What this duty is?

I Anſwer, 1. Negatively, It is not meant a Legal obedience, Chriſt doth not call any to impoſſibilities, to perform duty without the leaſt ſtain of ſin, that is impoſſible to fallen man, yea, to man reſtored, ſince his fall in this world, it is not a Doctrine of Legal perfection Chriſt here commendeth, it is a great Truth, *Eccl.*7. 20. *There is no man that liveth and ſinneth not*, 1 King.8.46. ſaith Solomon, *If they ſin, and come and confeſs it, for there is no man that liveth and doth not ſin*; Joh.1.8. *he that ſaith he hath no ſin he deceiveth the Truth*, the Truth is not in him, that is his greateſt ſin, a very great ſin, and diſcovers him to be in a ſtate of ſin, to ſay he lives and doth not ſin.

2. But it is an Evangelical obedience, and Perfection Christ calls for, & especially you may take up the meaning of it under these three considerations & heads.

1. Goe and sin no more, that is, labour to be in such an Estate, that thou mayst be in a Gospel Sense in a sinless Estate, you are now healed, you have bodily h aling; let that be your care now that your Soul may be healed. It is said of the Children of God, those that are truly converted, 1 Joh.3.9. *He that is born of God doth not commit sin, for his Seed remains in him, and he cannot sin, because he is born of God*, that is that Christ now directs you to, to labour to be in such a State, in which thou canst not sin, that you may not be under the dominion and reign of sin, under the domineering Ruling power of sin, nor under the damning power of sin! your great business is to labour to have a real, saving Interest in Jesus Christ; thereby Christ doth manifest his great care of this poor man, that he would have his Soul healed, he would have him in a saving State, for Eternity. Now let it be your main care to improve your health and strength renewed and spared to you, to get a right to eternal life, that you may be a child of God, and though being such will not secure you from outward chastisement and affliction in the World, yet it will secure them from you as being the punishment of sin, and the effect of Gods wrath. You are thereby perfectly healed in this respect, that there shall never be an affliction in Gods anger, but only the fruit of his love; you find the same Counsel given by Jesus Christ, Joh.8.10,11. when Jesus saw the woman brought before him, and accused of Adultery, that he should condemn her, and all her accusers were gone; he said unto her, doth no man accuse thee, she said, no man Lord, Jesus said unto her, neither do I condemn thee, *goe and sin no more*, as if the Lord Jesus should say, I came not now into the world to be a Judge, & to condemn sinners: indeed there is a time when Christ will be the Judge, but now I Judge no man, therefore let that be your care that you *sin no more*, you get a pardon of your sin, and interest in a Saviour, that your heart be sanctified for your future walking with God. In this command of Jesus Christ he doth not only express, what is his will, what is approving to God, and his own will, but Jesus Christ was actually the Saviour of this man by this command, he did hereby heal his Soul by this command as well as his body, by bidding him take up his bed and walk, and he doth thereby show his readiness, when that is our care that we may not sin again, that we may truly be the Children of God: you shall find God manifesteth this in his mercy, that he is much more willing to save your Souls, then he hath been to deliver your bodies; this is the great thing God would have you goe to him for, that your Souls may be healed as well as your bodies, that is the first thing, that you labour to be in such a State, that no affliction may ever come upon you in way of Judgement, or in Gods wrath.

2. *Goe and sin no more*, it doth import thus much, that it should be the diligent care and endeavour of them that are under saving mercy, that they do not allow themselves in any known sin, take heed of sin as of a poison, that will do you a great deal more mischief now then ever before; that you do not allow any sin either in thoughts or actions, nor live in any known sin, 1 Joh.2.1. saith the Apostle there, *My little Children these things write I unto you that you sin not, but if any man sin we have an Advocate with the Father, Jesus Christ the righteous*, all the writings of the Gospel (that is the meaning of it) it is not to encourage you to sin, but to caution you against sin. What sinning? that is, see you do not allow it, but if sin be too hard for you, and in a conflict carry you captive, then make your confession to Christ

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and labour to get pardon and power againſt it, Rom.7.18,24,25. as Paul did, he acknowledged there he did ſin, but it was againſt his will, *the ſin that I would not do, I do it*, and how doth it appear to be againſt his will, by the ſad moans he made to Jeſus Chriſt, by his earneſt cry for deliverance, and by his acknowledgement of that great mercy of God, that had found out ſuch a deliverer for him, ſo you muſt go and do likewiſe. Do not allow your ſelf in any ſin, but ſhew you diſallow it, confeſs it: there is your encouragement, you have an Advocate with the Father, Jeſus Chriſt therighteous, there is great liberty for you to goe for every Covenant mercy; pardon and power againſt ſin are great Covenant mercyes.

3. *Goe and ſin no more*, that is, be ſure you take heed you do not commit that ſin again, for which God hath eſpecially afflicted you, or hath threatned you for, that ſin God hath in eſpecial manner been dealing with you for, chaſtiſing you for, goe and ſin no more, commit that ſin no more, ſo he ſaith to that woman, Joh.8. *Goe ſin no more*, take heed of Adultery as long as you live, you muſt remember that ordinarily the chaſtiſements and afflictions God brings on his people, are for their ſins, and there are ſome ſpecial ſins of the people of God that are the provocation of ſpecial chaſtiſements, when God doth not caſt you into hell for them, but doth deliver you and ſave you, then that is your great duty, that you ſhould live with a fear of that ſin all your dayes, and take heed of that, Pſal.89.33. *If thy Sons break my Statutes I will chaſtiſe them with the Rods of men.* We ought to look on every Chaſtiſement as coming to us for ſin, and to find out thoſe ſpecial ſins, and there ſhould be the great care of a Chriſtian, that he ſhould forſake them, not to meddle with them any more, that that hath pulled down ſo great a Judgement. Oh take heed you ſin that ſin no more.

Queſt. But you will ſay, how ſhall we know, what is that ſin that God doth ſpecially chaſtiſe us for, that we may be warned and take heed ever of committing that ſin any more?

Anſw. Obſerve and take ſpecail notice what evil God doth threaten with puniſhment and Chaſtiſement on his people, for what ſins God doth eſpecially threaten to puniſh his people for all afflictions, are the accompliſhment of Gods word, they are the fulfilling of Gods Threatnings, therefore in the Threatning you may read what the ſin is that God puniſheth, that that he ſaith, Pſal.89. *when they break my Laws, I will chaſtiſe them with Rods.* Eſpecially God doth threaten to puniſh with his immediate hand, afflictions that come from God more immediately, are to puniſh thoſe ſins that men cannot ſee, that doe not lye under the obſervation of men, that men cannot reach, ſins committed in ſecret, Hebr.13.4. *whoremongers and Adulterers God will judge*, God himſelf will judge them, they may commit that ſin ſecretly, out of the view of men, but God himſelf undertaketh to judge that. So 1 Theſ.4.6. *Let no man goe beyond and defraud his Brother in any matter, becauſe that the Lord is the Avenger of all ſuch*, if there be any ſecret hidden way of unrighteouſneſs, and Oppreſſion, that men cannot find out, the Lord himſelf is the Avenger of ſuch.

2. Obſerve for what ſins God hath inflicted puniſhment on his profeſſing people of old, for they are written for our example, there we ſhall read the indignation of God againſt ſin, and the ordinary way of his diſpenſations againſt them, when they are ſins of a profeſſing people. 1 Cor.10.6. The Apoſtle gives a Catalogue of thoſe ſins for which God did inflict variety of Judgements on his people Iſrael in the wilderneſs, as that he would doe in the ſame way, or in a

greater,

greater, among Professors in gospel times: these things were our example, to the intent we should not lust after evil things, as they also lusted, neither be ye Idolaters, as some of them were, neither commit fornication, as some of them committed, nor tempt Christ, as some of them tempted, nor murmure, as some of them murmured: These are the sins that provoke God to those variety of Judgements. There was Idolatry, superstition, worshipping God in a false way, & Fornication, that sin of uncleanness, and the tempting of Christ: How did they tempt him? By despising his own way of providing for them, having low common thoughts of that Manna from Heaven; preferring the satisfying their own lusts, before the counsel and will of God to lead them to eternal life. There was a murmuring spirit against God, and against those God set up, for these things God did punish, 1 Cor. 11.30. *For this cause many are weak and sick among you, and many fallen asleep.* What cause? Their slightness at the Sacrament, want of preparation for it, and being in the spirit of it, for this cause many are sick and fallen asleep.

3. If you would know what sin God doth chastise and punish you for, take special notice of what sin God doth represent the guilt of before you in the time of your sickness; or in the time of the visitation of his people, God doth many times carry a discovery of the sin in the punishment, it carryes a great deal of Conviction with it, may be many times you have heard many a Sermon that hath convinced you of that very sin, that you have taken no notice of: but God hath set it before you in the time of affliction, and distress, it may be that hath been the thing, for which you have prayed God to deliver you and spare you now, and you would mend that course. How many on their sick beds have confessed and bewailed their contempt of the word of God, of Jesus Christ, and of the gospel, and their Sabbath breaking, God hath laid the weight of it on them in the time of their sickness, and they have promised amendment: usually, that is the special provocation God hath, which he makes mens Consciences to smite them for, at such a time, that though it may be Conscience hath told thee many a time, and checkt thee, but now awakeneth thee in another manner, therefore it is said, you find God doth many times represent the guilt of sin (that hath long time before been committed) in the time of affliction, and thereby tells you it was laid up among his Treasures, hence, Psal. 25.7. *Lord remember not the sins of my Youth.* It was in a time of affliction God brought to remembrance, and brought into his view the guilt of some youthful sins, Job. 13,26. *Thou hast made me to possess all the sins of my youth*; that is, God had represented them to him in the horror, terror and guilt of them: so God suffers many times even sins that have been pardoned in his own, to be represented to them as if they had never been pardoned, in the time of affliction, that they might be the more humbled for them, and might esteem the manifestation of a pardon in respect of those sins: So 1 *King.* 17.18. Saith that woman to Elisha, when God had slain her son, *Dost thou come to bring my sins to remembrance?* Afflictions bring sins to remembrance, those that it may be we have forgotten, they are as if they were newly committed, those sins that were a provocation to God: observe in the time of distress, what are those sins God doth load your Consciences with, that you would be glad to be unburthened of, that you make many vows and promises to God of amendment, that is your great duty, when God hath answered your cry, that you sin no more; take heed you doe not lick up those vomits you have vomitted out in time of distress, and break

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your promiſe and vow to God. By a diligent obſervance of theſe things you may ſee what is the quarrel God hath perſonally with you, and therefore to take heed that you doe not provoke him anew.

2. The Reaſons of it. There are two heads of reaſons: I ſhall take up only thoſe given in the Text, expreſly or implyed.

Reaſ. 1. Is drawn from God, why you ſhould take ſuch care that you do not ſin again, doe not abide in an unconverted eſtate, and doe not allow your ſelf in any evill. Doe not abide in any ſin God hath puniſhed you for: there are two Arguments, 1. From the mercy and goodneſs of God to you; thou art healed and reſtored to means of ſalvation, therefore doe not ſin any more, doe not live in ſuch a ſtate, mercy beſpeaks thee. 2. From the Juſtice of God that ſtandeth ready to avenge abuſed mercyes: if you doe, beſure you muſt look for greater evills then any you have had, a worſe thing then thirty eight years ſickneſs, or any plague.

2. The Arguments drawn from our ſelves, ſhould engage us not to ſin any more, 1. Our own engagements and promiſes to God not to ſin any more: Have you not made many vows and promiſes at ſuch a time that you would not? Now God expecteth that you ſhould pay your vows. 2. From the nature of this duty of thankfullneſs to God: You will all owne that you owe God Thankfullneſs for healing mercy, the truth of it appears in this, that you doe not provoke God again, it is elſe but to mock God, if you be not reſolved to ſin no more. But,

1. From God, from the mercy of God, that is a great Argument why you ſin no more, becauſe God hath healed you; if you look upon this healing mercy, how can you kick againſt that bowels, love and kindneſs that hath healed you? The great deſign of mercy is to lead you to Repentance, Rom. 2. 4. *The goodneſs of God that leadeth thee to Repentance*, that is the errand that every mercy comes on to you, its the voice and language of every mercy and deliverance, that you ſhould *Sin no more*, ſhould not abuſe this mercy, by ſinning againſt the God of your mercy. You are healed: Who healed you, whence was it you were healed? Was it not wonderfull mercy of God, that you ſhould be on this ſide the bottomleſs pit? Were not many of you unprepared to dye, when you were looking into eternity? it was dreadfull to think into what eternity you were going: would you not have given the world for a day more, and for the ſtriving of Gods Spirit? Now God hath healed you; the mercy and kindneſs of God are ſaid to be Cords to draw us, Hoſ. 11. 3. *I drew them with the Cords of a man*: They are not drawing as you draw Beaſts, but as men are drawn: How is that? It is by arguments ſuitable to reaſon; There is ſo much goodneſs and truth appears in every mercy of God, that nothing can carry greater perſwaſion to draw you to God, and to prevent your ſin. O the Rhetorick there is in mercy, if you could but underſtand the Language of it, wonderfull ſweetneſs there is in every mercy to perſwade you not to ſin; and there is not only Rhetorick in it, but Logick, the ſtrongeſt reaſon to take hold of the rational part of man, if thou haſt any thing of a man, and of the rational being God hath made.

I ſhould have ſhewed you here, and given you ſome hints of thoſe Arguments, mighty Arguments, that lye in a delivering mercy, the language it ſpeaks to them that are delivered, to caution them againſt ſin, and againſt any provocation to God. There are three Arguments, a threefold Cord, that might draw and

perſwade men to this duty, that when they are delivered and ſaved by God, they ſhould take heed they do not ſin any more, they do not deſpiſe and contemn this mercy of God, for every abuſe of it is the higheſt contempt of mercy, *deſpiſeſt thou the riches of his goodneſs?*

SERM. III.

WE are now upon the ſecond Doctrine, *viz. That they that are under delivering and ſaving mercy ought to be very careful that they ſin no more*, that is, 1. Not to abide in any ſtate of ſin, you that God hath ſpared longer in this world, you ſhould not live without Chriſt and converſion one day more. 2. Not to ſin any ſin willingly or wilfully, to live in any known ſin, or to approve of ſin. 3. Eſpecially be careful you return not to ſuch evils that God hath been puniſhing of you for. And you may know them thus. Thoſe that God hath awakened your Conſciences to charge upon your Souls at ſuch a time: and thoſe God hath helped you to make many promiſes never to commit them, take heed of ſuch ſins eſpecially. Methinks the Lord Jeſus Chriſt doth in a moſt compaſſionate way plead with poor Souls, and with every ſinner, that they ſhould ſin no more: And by theſe three Arguments, 1. From the kindneſs and mercy that they have received from the Lord, thou art healed, therefore ſin no more. And there are theſe two main Arguments in it, 1. It is great ingratitude to God to ſin again after healing mercy, would you carry it ſo to any man that was an Inſtrument of your healing. A Phyſitian whoſe endeavours God hath bleſſed, would you therefore do him the greateſt miſchief? Thus you do when you ſin againſt God, who is the Author of all your deliverances. What is ſin, but an endeavour as much as the ſinner can, to deſtroy the very Being of him that hath given and preſerved your Beings. This is an ill requital, Deut. 32.5. *Do you thus requite the Lord*, is this all the thanks that you will give to a healing God, to ſpit in the face of Chriſt, and do him all the deſpight you can? methinks it is a heart-breaking expreſſion, 2 Sam. 15.17 *Is this thy kindneſs to thy Friend*; to ſuch a friend as David was, that you will goe into the Camp of his Enemies. So by every ſin you goe aſide from God. Hath God ſaved thee from Hell, and delivered thee out of the pit, and is this all thy requital? That that goes neareſt to God are ſins againſt love, Pſal. 55.12. *Had it been an Enemy I could have born it, but it was thou my friend, and my familiar.* So ſaith God to every ſaved ſinner, thou whom I ſpared from going down to the pit, and ſhewed ſuch kindneſs to: Ingratitude is an evil that is abhorring among mankind, and the greateſt of all evils. Our Lord Jeſus tels us Math. 5.45. *To do good unto them that do good unto us, ſinners will do the ſame*, and one man to another. Indeed, it is to act like God, and to be a good Chriſtian, to do good againſt evil, but it is to act the part of the Devil to do evil againſt goodneſs, they are the vileſt of all ſinners. Therefore that ſhould be a great Argument with them that are healed, hath God healed you? Do not the greateſt wrong and injury againſt God. 2. It is not only ingratitude to God, but it is a great injury to our ſelves; and if that be not a great Argument to prevail, If thou art ſo vile and ſinful that the kindneſs of God will not prevent your ſin, yet methinks your own miſchief thereby might perſwade you, as Pſal. 85.3. *I will hearken what God the Lord will ſay, for he will ſpeak peace to his People, and to his Servants, but let them not return again to folly.* For it is the greateſt folly in the world

for

for a man to sin after God hath spoken peace, and after he hath healed him, Deut 32.6. *Do you thus requite the Lord, O foolish people and unwise.* It is the greatest injury you can do your selves; if you consider, 1. The folly that is in it, by this kindness of God you may see where your true happiness lyes, and where your greatest misery lyes. The missing of it in a mans chiefest end, is the greatest folly, now this is a missing of it in your chief end to sin again. The mercy & kindness of God in healing of you doth manifest what kindness there is in this God, and what rest you may find in returning to him, Ps. 116.7. *Return unto thy rest O my Soul, for the Lord hath dealt bountifully with thee.* You find no rest in the way of sin, no Soul rest but in God. And thou hast no reason to doubt but that there are Arms of mercy ready to receive thee, that hath reached out so much love unto thee when thou wert in the way of thy sin. 2. It shows thee the way to greater mercy, as the contrary is the way to thy greater misery. A confessing and forsaking of sin is the way to find mercy. The Lord doth bespeak in every healing mercy, that is not all, I would do for thee, but do not hinder, nor forsake your own mercyes. You have now experienced that you have to do with a God of mercy: and he that hath shewed mercy to you through Christ, you may easily think how rich and bountiful you may find him if you would close with him. But if you turn aside to lying vanityes, you forsake your own mercyes, *Jon.* 2.8. 3. It is a great folly because healing mercy gives space for Repentance, and neglecting this is a despising of the mercy; why are you restored but that you might have opportunity to make your peace with God? It is a space to repent, but sinning is an abusing this patience, in mispending the present time, that God hath given you to make sure of a good estate. What serious thoughts have you had, if you had time again how you would improve it. 5. Take heed how you spend the time now you have it, Rom. 2.4. losing a season for Salvation, and it may be the last you may have you would think it folly in other matters, for a vain companion or trifle, to lose the opportunity of getting a great bargain, here you do so for worse then naught.

Lastly, it is a great injury and folly to your selves to sin again after you have been healed, for it is an acting against a mans own experience. God hath made you to taste the bitterness of your sins, and yet he tels you in your deliverance, how unwilling and loth he was to punish you; sin brought all your evils, it was free mercy that delivered you. Have you surfeited with the dainties of sin, and will you desire them again? Thus David prayes, *let me not eat of their dainties.* And the burnt child dreads the fire. Now mercy tels you, you have escaped, do not run into sin again; this will appear to be greater folly.

But that is the first Argument from the goodness of God towards you; will you hear then the language that your healing mercy speaks. Oh the Oratory it hath in the Ears and hearts of men, if we be men, O that it would bespeak our Souls now, and caution us against sin.

2. Another argument Jesus Christ useth, and that is an argument used by mercy: it doth not only put you in mind of the good you receive, but it gives you warning of future misery. If it were Justice that should come to treat with the sinner, it would not be by warning, but by smiting: but mercy tells you how the Justice of God stands engaged to avenge the abuse of it. You must not be pleased with your condition, and think the bitterness of death is over: No, a worse thing may befall you. Mercy is now willing to imbrace you, but if that will not doe, Mercy will at length deliver you into the hands of Justice; and woe

to the Sinner that is so delivered by the hands of mercy! Methinks it is such a language as God spake to Balaam, Numb.22.31. when an Angel with a flaming sword stood in the way of his Rebellion: He was striving to goe, though he found difficulty in his way: So the Lord Jesus tells you, there is a flaming sword in every sinners way after deliverance, you run upon your own perill and uttermost hazzard; the Judgements of God will be bitter, & you will feel the smart of them. And by these three Arguments, the Lord gives warning of Judgement to come upon the Sinner that continues in sin.

1. Consider that all the afflictions and troubles that you had, were a fruit of your own doing: He puts you in mind to remember your former wayes and evill doings. You were in the hands of Justice, and mercy hath delivered you; but it is not a compleat and total deliverance, if you continue in sin: it is but a Reprieve, if you sin again. There is a present respite of Judgement, it is not a consuming and desolating Judgement: you are reprieved, but if you sin, remember you are in the hands of Justice still, and those afflictions you have suffered, are but the beginnings of those sorrows which God will bring upon you for your Sins.

2. Remember that God hath greater strokes, and can lay on heavier then any yet: Dont you think that God hath spent all his arrows, or hath done his worst, No, He can doe yet a great deal more: God can heat the furnace seven times hotter then ever yet: Lev.26.14. *But if ye will not hearken unto me, to doe all these commandments, &c. I will even punish you seven times more for your iniquityes.* God hath other arrows that are more poisoned deadly arrows.

3. Continuance in sin will provoke God (after deliverance) to inflict greater strokes. As God can punish you more, so he will certainly punish an impenitent people, when Judgements and mercyes will not change them, Ezra.9.14. *Should we break again thy Commandments, wilt thou not be angry with us till thou hast consumed us?* That this holy man was afraid of after deliverance.

Reas. 3. Why you should take heed that you sin no more; From the proneness that is in mans nature to return again to sin; more prone after deliverance, especially, those that are in a state of unregeneracy; when corrupt nature hath been only under a chain of restraint, with what eagerness do they return to sin again. Yea, we find a proneness in Gods own Children, as Hezekiah after great deliverance, his heart was lifted up, & he did not render unto the Lord according to the benefits received: How much more those that are in a state of sin, you will meet with the same Temptations, & the Devil will be more busie, and your own heart more careless, if you be not exceeding cautious.

Lastly, Consider the engagements that lye upon healed sinners, not to sin any more. And they are,

1. From God, what a mighty engagement is that, when God saith, *Oh do not this abominable thing my Soul hates.* That when you have had the love and kindness of God manifested to you, you should carry it so to God.

2. The engagement of your own vows. When God hath made sin bitter to you, O how ready were you to vow and engage to sin no more! This, then, is a forfeiting of your Bond and Obligation.

USE I. For *Information: Hence learn, and you may see that our Thankfulness to God (the main of it) doth not lye in our expressions only, but in our Spirits & Conversations* This was a man that Jesus Christ found forward in the Temple bringing his thank-offering to God, and he was early there: Christ finds him there diligently attending

ing upon the means, (very few are thus amongſt us, many are willing to be laſt at the houſe of God, and the firſt that may go out) but now you will throw all that you have done after your Thank-offering, if you go and ſin again. It is not whole burnt-offering and Sacrifices, but a loving and ſerving God with all the heart and Soul, that is acceptable to him. Therefore you muſt not think you have made amends to God for healing mercy, becauſe you have given a verbal acknowledgement: no, this is the language of mercy, and if you would be true to God, *goe and ſin no more*, Pſal.50. ult. *Who ſo offereth praiſe glorifieth me, and to him that ordereth his converſation aright, will I ſhow the Salvation of God.* They go both together; to ſuch a one God will ſhow his Salvation. Indeed all our acknowledgments elſe are but mockery. For to ſay *God we thank thee*, or to bring a publick acknowledgement of praiſe to God, and yet for the ſinner to do all he can againſt God, it is a horrid piece of mockery: you had better ſay nothing at all: As ſhe ſaid to Sampſon, Judg.16. *Thou haſt mocked me, and haſt not told me all thine heart*; ſo may God ſay to many a ſinner. This muſt needs be a great ſin when inſtead of acknowledging God, you come to provoke him; and to put the higheſt affront upon the divine Majeſty, Pſal.78,36. *They remembred that God was their Rock, and the high God their Redeemer, nevertheleſs they flattered him with their mouth, and lyed to him with their Tongue: for their heart was not upright with him, neither were they ſtedfaſt in his Covenant.* To think to flatter and ſpeak God fair, it is the greateſt indignity a ſinner can put upon the great God, he that is able to diſcern all your flatteryes, and what your hearts ſay, it is to put a great affront upon the heavenly Majeſty, and inſtead of giving him the praiſe, it is a curſing and blaſpheming of him to his face.

USE II. It is of Reproof unto thoſe that are ſo far from taking heed that they ſin no more after great and eminent Deliverances, when God hath unbound them and ſet them at liberty, that they do ſin a great deal more; that inſtead of being reformed, and carrying it better to God, they carry it a great deal worſe. This did ſtigmatize Ahaz, 2 Chron.28.22. *This is that Ahas*, after his affliction, and Gods deliverance he ſinned more and more.

And that the Lord charges upon Iſrael, Judg.10.11,12. I delivered you from ſuch and ſuch a miſery and affliction when you cryed, yet notwithſtanding, you have forſaken me, therefore I will deliver you no more. In Jer.1.6. it is ſaid, *the Lord hearkened and heard, & no man ſpake aright, no man repented him of his wickedneſs, ſaying, what have I done?* like wild Creatures that have been chained up a while they are the more fierce; They turned more fiercely after their wicked wayes, and were more bold and daring in them: this is a great provocation.

USE. III. It is of Exhortation to preſs this holy and ſuitable Counſel of Jeſus Chriſt on them that have been under Deliverance: Have you been delivered from the ſword of a cruel enemy, or the *Small Pox*, that killing diſeaſe? Have your Families been delivered? What is your duty now? That ſhould be the great enquiry of your Souls, what ſhall I doe for God? I cannot give you Counſel in better words then Chriſt gives here, *Goe and ſin no more*, that is, take heed that you doe not goe on in thoſe evills that God hath convinced any of in themſelves or others in the time of their diſtreſs. As,

1. In ſins of Omiſſion, God hath been puniſhing for theſe things: and how many in bitterneſs of ſoul have expreſſed how God hath charged theſe home upon their Conſciences, when they have been near unto death? as neglect of a right

improvement of the precious ſeaſons of grace: when any of you live under ſoul-ſaving means, under the offer and tender of Chriſt, and yet have not improved it: Conſider that the neglect of Chriſt is the greateſt ſin, and it will be charged by Chriſt at the day of Judgement among the greateſt of evils, even ſins of Omiſſion, *Mat.* 26. latter end. This you did not to me. This neglect of Chriſt will be charged heavy at that day upon you, that doe not make it your great, main and daily buſineſs to be turned and truly changed, to be fitted to die; when God hath put you in fear of death and eternity, what evills have been your trouble and fear then but your unfitneſs for that change? Will it not be your great ſin, that another ſickneſs or danger ſhould find you as unprepared as you were? How bitterly have I heard this lamented by ſome that they have not given up themſelves to be in Covenant with the people of God as well as to the Lord; that they have been negligent of Church Communion with Gods people. How many dying ones have with bitterneſs of Soul bewailed this, that there own ſad and diſcouraging thoughts of themſelves, or rather their own pride hath hindred from that which is ſuch a Covenant-engaging duty. How many in a time of diſtreſs have made theſe vows, that after ſuch a ſickneſs they would give themſelves up to *God*. Do you look upon theſe as great things of Chriſt, and of his Intereſt; Hath not *God* made the ſpecial promiſe of a bleſſing to a thouſand generations? That that doth perpetuate there enjoyment of *God* to future Ages, is this joyning our ſelves to the people of *God*. Therefore to live in the neglect of that is a great ſin, and if *God* hath convinced you of it, take heed that you forfeit not your deliverance by ſuch ſins.

Again, negligence under the means of grace: This hath alſo been ſorrowfully bewailed; either in not coming to hear, that they have neglected any Seaſon: and when hearing, they have caſt *Gods* word behind them.

2. As ſins of Omiſſion, ſo alſo of Commiſſion: when *God* hath convinced of theſe ſins, take heed of them again. Hath *God* told you of Senſuality, or of uncleanneſs, or unrighteouſneſs, take heed that theſe ſins do not live & revive in you after healing mercy: Let not *God* find you at theſe practices again. The Lord ſaith to us, you ſhall have your life upon condition you will ſin no more, and you accept it, and look upon it as a great favour: Now the Lord when he comes to condemn you, will do it out of your own mouths, and this ſin, eſpecially, your ſin after deliverance haſtens thy Judgement, 1 King. 2. 42. As Solomon ſaid to Shimei, ſo here it may be ſaid to ſuch a ſinner.

SERM. IV.

THe Doctrine we are ſpeaking to is, *That it is the duty of healed and ſaved ones to be very careful they ſin no more.* We ſhewed what it is to ſin no more, and why ſuch as are under healing and ſaving mercyes ſhould ſin no more. We are upon the improvement hereof by way of Exhortation, that I may ſet home this Counſel of Jeſus Chriſt on all your hearts, and upon my own, that we take good heed that we ſin no more. There are five or ſix Motives or conſiderations to further our acceptance and improvement of this Counſel. If it were no more then that it is the Counſel of Chriſt from his own bleſſed mouth, who is a true lover of mens Souls, that were enough to further any that have love to Jeſus Chriſt, and to their own Souls, to be careful to attend to his Counſel, Chriſt never adviſed any to their own hurt. Suppoſe

Suppoſe you had been hearing Chriſt himſelf, and that he had ſpoken in particular to you, do not you think his words would have been of weight to you? why, this is Chriſts advice, and not to that man only, but to all in like caſe, therefore for your furtherance, Conſider,

1. That ſinning again will diſappoint you of the good of your deliverance, I ſay it will eat out the good and ſweet of it. The outward mercy of healing, or whatever the Salvation of *God* is to you, it is not a mercy alone. Such is mans miſery ſince the fall, that there is no outward mercy or diſpenſation of *God* to him, but if it comes alone, it comes under the curſe, and it proves a greater miſery then a mercy; and where you enjoy any mercy from *God*, if it do not deliver you from ſin, it is not in favour, but comes under the influence of the old Covenant, 1 Tim.4.4,5. As the Apoſtle ſaith of every Creature of *God* it is good, if it be received with Thanksgiving, for it is ſanctified by the word of *God* and Prayer, (*i.e.*) if it be received with a heart truly Thankful, it is ſanctified, without this you have no good in any Creature enjoyment, becauſe it is unſanctified: as whatever the ſinner doth is defiled, becauſe himſelf is defiled, ſo whatever he enjoys is defiled, he himſelf being unſanctified. Then mercy and outward deliverance carries a great deal of good in it, when it fits you for Gods ſervice, then it tends to the end of its firſt Inſtitution, to further the Service of *God*, but ſinning again deſtroys this end of it. If a mercy makes you better, then it is a choice mercy; but if it do not better you in your Souls, it is far from being good to you, I may ſay of ſuch mercies as of Jonahs goard, Jon.4.5,6. When he was in great diſtreſs, and the Sun beat upon him, and greatly afflicted him, and the Lord made a goard to come up over Jonah, to be a ſhadow over his head, to deliver him from his grief, and Jonah was exceeding glad of the goard. But Jonah was not ſanctified hereby in his heart, by obedience to God, therefore there was a worm that ſmote the Goard that it withered.

You may be glad of your deliverances, but if ſin remain, it will be as a worm in them to deſtroy the ſhadow & the comforts of them; therefore take heed that you ſin no more, for that will ſpoyle you of the beſt good of your mercyes, the flower and ſweetneſs of a mercy will be eaten out thereby, that is the firſt Motive.

2. Conſider, that ſinning after deliverance, will hinder you from the enjoyment of other mercyes which God intends you together with your deliverance; for that is not all God intends in ſhewing poor ſinners a common bounty, Chriſt ſeems to tell this healed man here, this is not all my meaning in coming to heal thee, I have Soul healing to beſtow upon thee, but ſin ſtops and prevents this, as the Lord ſaid to David, *If that had been too little I would have done ſo and ſo for thee*, 2 Sam.12.8. the outward mercy is the leaſt, God is inclined to do more, but as Jer.5.25. *Your iniquities have turned away his Ear from you, and your ſins have withheld good things from you.* Are you not made better by mercyes, are you not changed & renewed by repentance under mercyes, what is the matter? why, your ſins have hindred, your iniquityes have kept good things from you. As it is ſaid, God makes a way for his anger, ſo ſometimes he doth for his mercy; in removing a preſent Judgement: but Impenitency, unreformedneſs, that ſtands in the way God had made for his mercy; as it is ſaid of Chriſt at Capernaum, *he could do no great works there becauſe of their Unbelief.* So to ſpeak with reverence, God cannot proceed in mercy when ſin is renewed. Chriſt tells them, Luk.16.11. *If you have not been faithful in the unrighteous Mammon, who will commit to your truſt the true*

riches?

Riches? if you carry it not well to God in a common mercy, do you think that God will beſtow and betruſt you with more and better mercyes?

3. Conſider, that ſinning after deliverance it is a greater ſin then your ſins before you received the mercy, you cannot ſin now at ſo eaſy a Rate as before; you ſin with a higher hand. Your mercy puts an aggravation upon your ſin, *for to him that knoweth to do good and doth it not, to him it is ſin*, Iam.4. *ult.* that is, he ſinneth at a higher Rate then another, becauſe he ſinneth againſt light, yea, and againſt love, (Gods love) therefore his ſin is of a deeper dye then the ſins of others are.

4. Conſider, they that ſin after Deliverance, they are a greater provocation to God; God is more angry with ſuch, for ſuch ſins then others, 2 Sam.12.8. the Lord by the Prophet reckons up great things to David he did for him. *I anointed thee King over Iſrael, I delivered thee out of the hand of Saul, I gave thee thy Maſters houſe, and thy Maſters wives into thy boſome, and I gave thee the houſe of Iſrael and of Judah, and if that had been too little, I would moreover have given thee ſuch and ſuch things, wherefore haſt thou deſpiſed the Commandment of the Lord?* for it is ſaid, Chap. 11. *ver.* ult. *The thing that David had done diſpleaſed the Lord, ſo that the Sword ſhould not depart from his houſe*, &c. Sins after Deliverances, and great Mercyes are a great provocation.

5. Conſider, ſins after deliverance they are ſins againſt your ſpecial engagements and Covenants; I doubt not but many of you in time of diſtreſs have made that prayer which David did, Pſal.119.175. *Let my Soul live, and it ſhall praiſe thee*, have not many of your prayers and cryes in ſickneſs been, that you might live to praiſe God to be better in Gods Service; Now to live in ſin to Gods diſhonour after deliverance, how contrary is this to your Ingagements, to reproach and blaſpheme his holy Name afterward.

6. Conſider, the great advantage of not ſinning any more; this is preſerving Diet of an healed ſinner, Chriſt as a wiſe and faithful Phiſitian preſcribes this as health preſerving Diet. This is the way to preſerve and continue the mercyes you have received and do enjoy, as you will, if you continue a holy man, &c. take heed to ſin no more, Iſai.48.18. *O that thou hadſt hearkened unto my Commandments, then had thy peace been as a River, and thy Righteouſneſs as the waves of the Sea*; it would have born down all before it, all ſhould have given way, no Enemy ſhould have diſturbed that peace given you by the favour of God upon his Reconciliation with you.

But by way of Direction.

If you ſhould ſay now, but what is that that we muſt do that we may not ſin any more: Here are but a few words, but there is a great deal couched in them as the ſenſe of them; A little to ſpread before you what is contained therein, *Goe and ſin no more.* that is,

1. Let this be your ſpecial care to improve the time you have by this deliverance, and your ſaving mercyes to the ſaving of your Souls: That is, labour now to get into a ſaved Eſtate, take heed you do not again nor any longer neglect the offers and tenders of Salvation made to you, and if you ſay this is to put a man upon impoſſibilities, ſuch as man cannot do, and it is as much as to ſay, to a hungry man eat no more, & to a thirſty man drink no more, ſo is it to ſay ſin no more, Job.15.16. my meaning therefore is, labour to be in ſuch a Caſe & Eſtate, that you may ſo ſin no more as formerly, or as others do that is, labour to be converted, that lyes in two things.

1. To make that your great buſineſs to get a clear knowledge and through ſenſe of the evil of ſin,

2. That

2. That you heartily close with Jesus Christ, that is the way to sin no more.

1. Get a clear knowledge and deep sense of your sin. Man is a rational creature and is alwayes acting and moving for an end, and that which is his greatest encouragement in his motion toward such an end, is the apprehension of good, that draws the affections of man, either real good, or the appearance of it: and nothing will deter a man from the practice of evill, but the understanding it to be evill: the understanding is the guide of the will, the will hath the command of every other faculty, what the understanding represents as evill, the will avoids it, refuses it, and commands the whole man so to carry to it, and now the will of man will follow the ultimate sentence of the Judgement, when the sinner is fully convinced, and can represent the evill to be an evil indeed to the Judgement. Now when is that? The meer knowledge of good or evill, will not perswade to the embracing the one, or avoiding the other, to fallen man; it will (I say) be no perswasion, as it would to man in the state of innocency: Now there must be not only the knowledge of good and evil, but the experience of both: and by the same way that man was brought in love with sin, must he be brought out of love with it. How came man at first to be in love with sin, but by experience? The Devil tempted him, telling him that by eating the forbidden fruit he should know both good and evill. And by the loss of good, he lost the inclination of his nature unto good, and thereby came to tast nothing but sweetness in the creature. Now there must not only be in the recovery of man, a discovery that sin is evil, but an experience of it that it is so. He must be cut off from evill by finding the bitterness that is in sin, Jer. 2. 19. *Thou shalt know that it is an evil and a bitter thing.* A speculative knowledge of the evill of it will not doe, but you must know it to be bitter also: and indeed this is the last conclusion of the sanctified judgement that it represents to the will that sin is a most bitter thing: Therefore saith Job, *the Lord hath made me to possess the sins of my youth, by writing bitter things against me.* He came to have an enjoyment of the fruits of his sin, those fruits of his own doings. Now what pleasure, what profit have you in things that God hath made so bitter? You could not have believed it; but now God hath made you to believe it. Hence the Lord promises Covenant good to those that doe reform their evill wayes. Lev. 26. 41. *If their uncircumcised hearts be humbled* &c. When a man is brought not to sin, and to dislike sin, when his soul is humbled in the sence of the evill of sin. Therefore as you would not sin, O beg of the Lord, and make it part of your daily prayer that God would give you an humbling sense of sin, that it may be more evill to look over it, then ever it was pleasure to commit it. When the arrows, those poisoned arrows come to drink up a mans spirits, when he hath been in the fire of Gods anger, this will make him pray. Then labour to get an humbling sense of sin: whatever we talk of future judgements of God for sin, it seems nothing till we are throughly humbled, till God makes us feel what and how grievous it is to have an hell in our Consciences: this will make sin terrible.

2. As you must feel the evill of sin, so you must heartily close with Jesus Christ. You will never be taken off from what you thought to be a good, untill you experience sin to be such an evill, and Christ the best good. When you come to obtain pardoning mercy from God, and sanctifying, your will is then carried out with a greater pleasure in the waves of Christ, then it took in the waves of sin. And this counsel Christ gives to the blind man cast out by the Jews, Joh. 9. 35.

When he had found him, he ſaid to him, doſt thou believe on the Son of God: As if he ſhould ſay, this is your great buſineſs: And if ever you would be engaged againſt ſin, you muſt cloſe heartily with Jeſus Chriſt, this is the whole work of true Converſion: Now the Seed of God is ſown in ſtead of the Seed of the Devil, and he is brought under another power, 1 Joh.5.3. it is ſaid of ſuch, the Commandments of God are not grievous. Thoſe wayes which were ſo burthenſome, now he finds them pleaſant wayes. Hence it is ſaid, 1 Joh.3.9. *he that is born of God cannot ſin, becauſe he is born of God*, neither fully, nor finally, not with the full conſent of his will: It would be contrary to his renewed principle and ſanctified Reaſon, that a man ſhould chuſe miſery in ſtead of good, when he hath experienced both; ſuch a one will ſay, (when every one ſhall leave Chriſt and turn to his luſt) as Peter, *Lord, whether ſhall I goe*, Joh.6.68. that is the language of every believer, I have found by Experience the bitter wayes of ſin, and the ſweet wayes of believing and walking with God; therefore he can never utterly leave it, unleſs it were poſſible to loſe his ſanctifiing grace, and be cut off from believing. This is the man that takes the counſel of Chriſt, to ſin no more: The Lord hereby did repreſent himſelf to him as the Phyſitian of his Soul, and minds him of a greater good then the meer healing of his body. Oh that this were the ſerious care of healed ones, not to ſin againſt God by reſting ſtill in an unconverted Eſtate; endeavour ſight and ſenſe of ſin as the worſt evil, and Chriſt the beſt good, then and not till then you will avoid the one, and cleave to the other.

Direct. 2. Couched in this Counſel of Jeſus Chriſt is, labour to keep up a deep and a through ſenſe of the bitterneſs of that ſin for which God hath been chaſtiſing of you. Though you may loſe the ſenſe of your affliction, never loſe the ſenſe of your ſin: the dreadful and terrible thoughts you had of ſin, when you were looking into Eternity. You ſhould labour to remember thoſe things when you are well, and delivered, that ſo your Soul may be kept in an humbled frame: thus the Church, Lam.3.19,20. *Remembring mine affliction, and my miſery, the wormwood, and the gall, my Soul hath them ſtill in remembrance, and is humbled in me.* This ſhould be the care of every Chriſtian, remembring the terrors of God, and the terrors of ſin, how bitter God hath made it to you in your affliction, and this you ſhould remember continually. And as we ſoon forget the ſenſe of ſin, ſo we ſoon loſe the humbling ſenſe of affliction, this is our miſery; we ſhould labour to keep up the ſenſe of both upon our Souls to humble and encourage us. If ſo be your Souls were in the ſame Agony, if you could put them in the ſame Caſe as they were, when the Terrors of God were upon you, and you were within the ſight of Eternity, you dare not commit thoſe ſins as you did before.

3. If you would ſin no more, then take heed of the Temptations to ſin, avoid all occaſions of ſinning. It is a meer pretence for a man to ſay, he doth what he can to avoid any evil while he runs into the Temptation to it, *Jude* Epiſt.v.23. Hating the very garments ſpotted with the fleſh: would you not be defiled with ſin, take heed of coming near the garment ſpotted with the fleſh. You cannot goe upon hot coals and not be ſcorched, nor touch pitch and not be defiled. Thoſe ſins that are greateſt Temptations, you muſt eſpecially take heed of them, avoiding the very appearance of evil, that you may be ſure to avoid that which is really evil. Take heed of that which appears to be ſo, ſtand at the greateſt diſtance from it. Our Lord Jeſus taught us to make this our dayly prayer, Math.6. *Lead us not into Temptation*, we ſhould be ſo much afraid of it. I grant, when ever God doth

doth lead us into Temptation, we have a greater encouragement to pray, that God would lead us out of it; But you ſhould beware that you do not lead and thruſt your ſelves thereinto: That you do not tempt the Devil. You have no encouragement to truſt God to preſerve you from the evil that you run into. The Lord will ſay, who bid you goe upon the Devils ground, when ſnares and Temptations watch for you, God never ſent you. It is ſaid of Jeſus Chriſt, Math. 4. though he was without ſin, and had no perſonal evil, yet when he went into the place of Temptation, he did not goe of himſelf, it is ſaid, the Spirit led him into the Wilderneſs. Doſt thou think thou canſt withſtand a Temptation better then Chriſt himſelf. Temptation is the Seed of the Devil, and our hearts are the natural ground: would you not think him a mad man that ſows bryars and Thorns in his ground: they will come up faſt enough. So will you run to the Devil to faſten his Temptations. They that would avoid ſin ſhould ſtand at a great diſtance from every Temptation, avoiding thoſe places and Companyes that are too hard for them: ſtand at a great diſtance if ever you would be kept. Adam in Innocency, though he had no ſin, the Devil made way to enter in, that crooked, winding Serpent. It was going into the Temptation that loſt mankind, therefore we ſhould fly from it.

4. If you would not ſin after Deliverance, then labour to get through knowledge, and make a full repreſentation to your Souls of the evil effects and fruits of every ſin. Do not look upon ſin as it is in the Temptation, and comes in the appearance of good, but look what will be the Iſſue of it. This the Lord Jeſus minds him of: Remember worſe things will befal you, Deut. 32. 29. *O that my People were wiſe, that they underſtood this, that they would conſider their latter end.* It is a part of your greateſt wiſdome to conſider what will be the end of your ſinful practices. A rational man ſhould act for an end, and all that means ſhould be commended to him that ſuits his beſt end. It is a great Truth, the meaſures of good and evil are as they ſtand related to Eternity. As he ſaid to Joab, 2 Sam. 2 26. *will it not be bitterneſs in the latter end*: ſo would I ſay to every Soul, Conſider what will be afterward, that you ſhould labour to poſſeſs your Souls with: that will diſcover the Hook that lyes under the bait. All theſe pleaſures and vanities are but to catch your Souls, and bring you into everlaſting miſery.

5. If you would ſin no more, That which is wrapt up in his heavenly Counſel, it is, that you would ſeriouſly weigh the advantage you ſhall have by not ſinning. If you would not ſee ſorrow any more, you muſt not ſin any more, 1 Pet. 3. 10. *He that loveth life, and would ſee good dayes, let him refrain his Tongue from evil, and his lips that they ſpeak no guile*: Would you ſee merry and proſperous dayes, then you muſt ſin no more in heart, Tongue, or Converſation. It is true, that the moſt holy man in the world that walks moſt cloſely with God, cannot expect to be free from outward trouble and affliction, but they ſhall not be evils to him. He may dye in youth and ſtrength, but he ſhall fill up his time, as much as he that lives one hundred years. That man that walks with God ſhall never ſee any evil dayes, for his very afflictions ſhall further his everlaſting good. It is a Truth, that walking cloſe with God, and free from ſin, is the beſt way even to outward proſperity. Though there may be afflictions and ſorrows to particular believers for the exerciſe of their grace, yet walking with God will give laſting peace and proſperity to them that ſo walk cloſely with him, when people do ſo, and inward peace to Believers. Would you loſe all your ſweet enjoyments, would you

that God ſhould bring a great deal more terrible diſpenſations upon you? then ſin again, but if you would avoid theſe, it is by labouring to be in a way of Reformation.

6. If you would ſin no more, be in the uſe of all means that God hath appointed to preſerve you from ſin, with earneſt prayer, for his Spirit to help you to mortifie ſin, and be found in the way of obedience, that you may be aſſiſted by his Spirit in the doing of it. All means & endeavours that any man can uſe himſelf, without the help of Gods Spirit will not do, Rom. 8. 13. *mortifie the deeds of the body by the Spirit.* You may reſtain a while, but you will never deſtroy one ſin without the Spirit, and this Spirit is to be obtained by prayer, Luk. 11. 13. the Lord will give his Spirit to them that aſk him: O be earneſt with the Lord to lead you by the hand of his Sprit that ſhall guide and aſſiſt you in a holy courſe.

7. And Laſtly, Reſolve not in your own, but in Chriſts ſtrength that you will not ſin any more, Job. 34. 31. 32. I know reſolutions and engagements in a mans own ſtrength, they will fail him, Peter is a ſad Inſtance, Luk. 22. He was as reſolved as any could be, *though I dye with thee, I will never deny thee.* That is the Reaſon why they come to no better Effect, the Vows and Reſolutions of men, becauſe they think they can do it of themſelves; Therefore (ſaith David) *I ſaid I would take heed to my wayes that I ſin not with my Tongue,* Pſal. 143. But he begs that God would keep the door of his lips, & eſtabliſh his ſaying, I ſaid, through the grace of God that I would do my duty, & be waiting upon God for his help, Pſal. 119. 132. *I will run the wayes of thy Commandments, when thou ſhalt enlarge my heart. Teach me O Lord the way of thy Statutes and I will keep them unto the end.* Thus we ſhould take up thoſe holy reſolutions in the grace and ſtrength of Chriſt that we ſin no more; But labour to walk more cloſely with God for time to come.

SERM. V.

THe laſt Doctrine we obſerved hence, was this, *That continuance in ſin after eminent deliverances, pull down heavier Judgements*; or thoſe that continue in ſin after eminent healing mercyes from God, worſe things will befal them. For the handling this Doctrinally, we ſhall ſhew you, 1. that there are worſe things may befall men then ever yet have befallen them. 2. What are thoſe ſins, the continuance in which, or what is that continuance in ſin, that worſe Judgements ſhall befall ſuch ſinners. 3. That it ſhall be ſo, and the Reaſons of it.

1. That worſe things may befal ſinners, then ever yet have befallen them, God hath ſharper Arrows in his Quiver, other manner of Judgements to inflict on ſinners then ever ſinners have undergone; there is none ſhould be ſo bold as to ſay, what ever afflictions they have come under, that God hath done his worſt. I remember I have heard of one in *England* neat *Weſtchester*, that had ſuch expreſſions upon a great affliction; that God had now done his worſt, but God made her a living monument of his ſorer Judgements, & that for many years. It is a great deal of boldneſs for any ſinners to limit God in his Juſtice, as well as in his mercy, for any to ſay of God in his mercy, *can God provide for us?* it is a tempting God; ſo for any to ſay, Can God bring a greater Judgement? yea, there may be a great deal worſe: Chriſt tels this man (you do not read what his ſickneſs was, but you find by the Effects it was very diſtreſſing, he was unable to help himſelf, had never a friend to help him, and had lain under this infirmity thirty eight years, and yet

yet the Lord Jeſus tells him) if he doth not carry it better, worſe things ſhall befal him, and the Lord tells us of the laſt times in which we live, Dan. 12.1, There ſhall be a time of trouble ſuch as never was ſince there was a Nation; there are troubles God will bring upon a profeſſing people, ſuch as never was worſe on any Nation, ſo there are thoſe God can bring upon a perſon ſuch as never were worſe on any perſon. But more particularly, 1. There are worſe Judgements in this world, that God can inflict, then ever have been inflicted on any. 2. There are worſe Judgements God hath to inflict in another world.

1. In this world, as 1. Temporal, or outward Judgements, ſuch as reſpect the outward man, God can bring other manner of outward miſeryes then ever yet he hath done on any. 2. Spiritual Judgements, ſuch as reſpect the inward man.

1. For outward Judgements, the Lord hath variety of them, a great variety, but eſpecially we read of four ſore Judgements of God, Ezek. 14.21. *For thus ſaith the Lord, how much more when I ſend my four ſore Judgements on Jeruſalem, the Sword, the Famine, the noyſome Beaſts, and the Peſtilence; to cut off from it man and Beaſt.* God hath ſent his Sword among you, but Famine is a ſorer Judgement, and noyſome Beaſts that is a ſorer Judgement ſtill, and the Peſtilence, but how much ſorer are theſe, when all theſe are together; when what the Sword leavs the Famine ſhall devour, and what the Famine leaves, the wild Beaſts ſhal devour, and what theſe leave, the Peſtilence ſhall devour. When God ſends all his Jugements at once upon a people, that is a ſore affliction, as there are worſe ſorts of Judgements, ſo there is never an one of theſe ſorts, but God can make it a worſe Judgement in the degree of it, he can make every one of theſe Judgements a great deal worſe, as you read, Ezek 9.10. *As for me ſaith the Lord, my eye ſhall not ſpare, neither will I have pitty: but I will recompenſe their wayes on their heads.* When Judgements come in ſuch a way of Judgment, without any mixture of Gods ſparing and pittying mercy, then it is a ſorer Judgement: when the Errand of them is only to deſtroy, not refine, and purge a People, but to ruine them, and God will have no more mercy on them, this is a ſore affliction.

2. There are ſpiritual judgements that God inflicteth in this world, and they are a great deal worſe then any outward judgement; there are variety of ſpiritual judgements; but eſpecially there are four main ſorts of ſpiritual judgements, & the foreſt, there is the ſword, that is the word of God, when it is only for terror, only for conviction: a wound in the conſcience is more dreadfull then a wound in the body: when God ſends an arrow into the conſcience, *a wounded ſpirit who can bear?* Prov. 18.14. it is an intollerable unſufferable wound, eſpecially when God will provide no balm in Gilead, nor healing medicine for it, when God ſhall make a man a terror to himſelf, this is a ſorer judgement. The Soul is the tenderer part, the more ſpiritual part, therefore every ſuch judgement is far greater, that reacheth the Soul: and ſpiritual Famine, that is a more terrible judgement, when there ſhall be a famine, not of bread, not of that only, but of hearing the word of the Lord, *Amos* 8.9,10. That is a threatning of a ſorer judgement, when you want bread for your ſouls, there ſhall be none to break it to you. And thoſe ſpiritual wild beaſts, thoſe that will make a prey of mens ſouls; either thoſe that will perſecute for conſcience ſake, or as Chriſt ſaith of them, *Matth.* 23 13. Such as will not goe to heaven themſelves, nor ſuffer any elſe to goe; when the bonds ſhall not be only on your bodies, but on your conſciences; you ſhall be conſcience bound, and there ſhall be ſnares laid for your conſciences,

this is a ſore Judgement, when you ſhall have ſuch, that in ſtead of feeding the Flock, ſhall devour the Flock, Eccleſ.34.4. when there ſhall be none but wolves that ſhall not ſpare the Flock of Chriſt, or make any profeſſion to be ſo, this is a ſore Judgement; as it is a far more deſireable mercy then any outward enjoyment, for a people to ſee their Teachers, they are not driven into corners, Iſai.30.12. So it is a ſorer Judgement then the want of any outward comfort, that in ſtead of thoſe that lead you to Heaven, ſhould as blind guides lead you to Hell, and both together fall into the pit. And thoſe Temptations of the Devil, when God lets looſe Satan with violent oppreſſing Temptations, and God will give up men to be oppreſſed by the violent and ſubtle Temptations of the Devil: and then this ſpiritual plague is the worſt of all plagues, that Peſtilence of a hard ſeared Conſcience, that plague of the heart, when God ſhall inflict it as a Judgement, when God ſhall give up men to their hardneſs, yea, into the hand of their own luſts Pſal.81.11,12. *So I gave them up to their own hearts luſts*, into the hands of their hearts luſts. This is the ſoreſt Judgement that God can inflict on a people in this world, when it is in the higheſt degree of it, a man to be delivered up to his own hearts luſts, when the Lord ſaith to a people, ye will not be ſaved, and ye ſhall not be ſaved, ye will not be reformed, and ye ſhall not, ye will not be made clean, therefore ye ſhall be filthy ſtill. That very ſin of living in ſin after deliverance, is a greater Judgement then the affliction out of which ye were delivered: when God inflicteth ſpiritual Judgements in the higheſt degree, as there are higher degrees of ſpiritual judgements, when temporal and ſpiritual ſhall be together, that is a great deal worſe, when God ſhall follow you with all his ſore judgements, both theſe afflictive to the body and the Soul, when there ſhall be a Famine to the body and the Soul, the Sword of the Enemy, and the Sword of God, an outward plague, & a ſpiritual plague; theſe are worſe & greater judgements.

2. God hath worſe to inflict in another world, if you ſhould eſcape in this: if a ſinner ſhould goe ſcot-free here, every day would aggravate his everlaſting puniſhment. What will a ſinner be a gainer in the iſſue, when his main work in ſinning and going on in ſin after deliverance, is but heaping up the meaſure of his wrath, Rom.2.4. *Thou treaſureſt up wrath againſt the day of wrath, and the Revelation of the righteous Judgement of God*, Hell puniſhment is greater then any that can be inflicted in this world, Math.13.28. *Fear him that can caſt Soul and body into Hell*, that is moſt to be feared as being the moſt terrible judgement; and there are degrees of puniſhment in hell, there is a hell that is ſeven times hotter, they that continue in ſin after judgement and mercy after deliverance, they will have a greater degree of Torment, Heb.10.29. *How much ſoreſt Judgement ſhall they be counted worthy of*, there are ſome are worthy of greater judgement then others are, and God hath greater: there is the Heathens Hell, there is the hell of them that live under the Goſpel, there is the hypocrites hell where the fire will be more intenſe, there will be a thicker darkneſs; more exquiſite Torment, that God will inflict upon one, then upon another, that is the firſt thing, that there are worſe judgements may befall you, worſe in this world, and in that that is to come.

2. what is that continuance in ſin for which God will inflict worſe judgements, that continuance in ſin after deliverance & mercies? *Anſ.*1. it is a continuance in a ſtate of unregeneracy, a being without a ſaving cloſe with Chriſt, the end of Gods mercyes and deliverances is to give ſpace for repentance, to give another time, to try a ſinner whether he will uſe longer time better, in making proviſion for Eternity

Rom.

Rom. 2. 5. the riches of Gods goodneſs that leadeth to Repentance, 2 Pet. 3. 15. the end of Gods long ſuffering is your Salvation, that is Gods end, his gracious end, that that he doth approve, if that be not a ſinners end, and his work that he may be ſaved, this is a continuance in ſin, that will bring greater judgements, Rev. 2. 22. I gave her ſpace to repent, and ſhe did not repent, therefore God threatens he would throw her on a bed of ſickneſs. It may be many of you were afraid when you were near to death, that that was your great fear of dying, was, of being unprepared to dye: what Vows, and what promiſes were made then? if you might have another day of grace, now God tryes you, if that be not ſo improved, that that is given for your tryal, when it is improved contrary to Gods end, will pull down worſer and greater judgements on a ſinner: this is that will leave you without excuſe, when another judgement overtakes you, when God will ſay, he will take your word no more, when he hath tryed you, and found you falſe to your Promiſe of improving time better.

2. Continuance in ſin, in thoſe particular evils, God hath been convincing you of, as provocations to himſelf, ſome evil courſe and way of life, ſome particular evils that God hath burthened Conſcience with in time of ſickneſs, or under the word of God, ſins that you have Confeſt, that you have in ſome degree bewailed before God, and promiſed amendment, the continuance in thoſe ſins is a provocation to greater judgements, as is ſaid of thoſe, *Jer.* 42. 21, 22. I have this day declared to you, but you have not obeyed the voice of the Lord your God, for any thing for which you ſent me to enquire of God: they promiſed and made ſolemn Vows, they would obey, yet did but diſſemble with God; now therefore know certainly, that you ſhall dye by the Sword, by the Famine, and by the Peſtilence, in the place whether you deſire to go: you will diſſemble with God, but God will not be mocked, if you will not be as good as your promiſe, and your word to God, God will certainly be as good as his Threatning to you, *Jer.* 44. 25, 26. when Ieremiah had told them from the Lord, what was the ſin had provoked the Lord againſt them, therefore if now they would carry it better, God would have compaſſion on them, but they were reſolved on their way, and would have their luſts: We will ſurely perform our Vows, we have vowed to pour out drink offerings to the Queen of Heaven, therefore hear the word of the Lord, behold I have ſworn by my great Name that my Name ſhall be no more named in the mouth of any man of Iudah. So what ever is the ſin you have made ſolemn Vows to God in the time of your diſtreſs againſt, if it have been your Sabbath breaking, contempt of the Word and Ordinances of God, Covetouſneſs, pride, Senſuality, Contention, if theſe be not reformed, if you will live in them ſtill, and have your own way, what ever God ſaith to the contrary, this is to live in thoſe ſins that will pull down greater judgements.

3. That greater Judgements will befall ſuch, for God hath threatned it, *Lev* 26. 24, 28. If that doth not doe, ſaith God, I will puniſh you ſeven times more for your abominations: when one is over, God tryes what that will doe, and if that doe not doe, and God on trial ſees that you are never the better, then you muſt expect ſeven times greater judgements. And we find that this hath been the way of Gods proceeding, both with profane ſinners, and his profeſſing people, that he hath followed them with worſe judgements, when they have not been amended with leſſer: ſo God did with Pharaoh, God hath variety of plagues, when he delivered him from one, and yet he continued hardned againſt the

Lord.

Lord, then he brought another and worſe plague, till he himſelf at laſt was deſtroyed and his people. So it was with a profeſſing people, *Pſal.*78 throughout that Pſalm: God delivered them many times, and they provoked him, and provoked him ſo far, till he gave up his glory into the hand of the enemy. There were degrees of puniſhment, and every puniſhment was worſe then before: *then God abhorred his people, and gave up his ſtrength into the hand of the enemy.* v.60.

The Reaſons of it.

Reaſ. 1. From the Juſtice of God, who gives every man according to their works, Rom.2.6. *He will render every man according to their deeds.* Where deeds have been worſe, the Judgements of God will be worſe, *Tribulation and anguiſh, to the Jew firſt, and then to the Gentile*: a Jews puniſhment ſhall be greater and worſe then that of the Gentile, becauſe God will render to every one according to his works: Judgements are the wages of ſin, *Rom.*6.23. Now God will give wages according to every mans works, they that have been more in the work of ſin, ſhall receive greater wages of ſin; now ſinning after eminent mercy is a greater ſin, therefore deſerveth greater puniſhment: for,

1. It is a ſin againſt a great deal more mercy; there is Gods ſparing mercy, and the riches of Gods goodneſs, as the Apoſtle calls it, *Rom.*2.4. *Deſpiſeſt thou the riches of his goodneſs?* there is a great deal of riches of mercy in every mercy a ſinner enjoyeth: when God hath a ſinner at ſuch an advantage to deſtroy him, it is rich mercy now to ſpare him: the going on in ſin, is contempt caſt upon the riches of Gods mercy, that which Juſtice will not bear, but is ſure to revenge.

2. It is againſt more light, after more of the knowledge of their Maſters will, now *he that knows his Maſters will and doth it not, ſhall be beaten with many ſtripes*, Luke 12. 47.

3. They are ſins againſt vows and engagements to obedience, to ſin after deliverance: the praying for deliverance layes the Sinner under a Vow of obedience and duty to God; beſides the voluntary vows that many have made in their diſtreſs, unto God: now that is a great ſin, to ſin againſt our voluntary engagements we have made to God, when we have ſaid we will no more tranſgreſs: ſee how God puts Jacob in mind of it, how angry God was with Jacob when he did not perform his Vow, Gen.35.1. *Goe to Bethel where thou vowedſt to ſerve the Lord.* The greateſt affliction that ever he had in his Family, was on the neglect of his vow, that great miſcarriage of his daughter Dinah, and of his Sons, was a puniſhment of the neglect of his vow. *God doth not delight in fools*, Eccleſ. 5. 4. that when they ſay they will take care of their duty, doe not perform it: when they are raſh with their mouthes, it is a provocation to God to deſtroy the work of his hands.

Reaſ. 2. From the faithfulneſs of God: worſe things muſt needs befall ſuch, becauſe he will as certainly perform what he hath threatned, as what he hath promiſed. God will be as good as his word, and he hath threatned every Sinner that continues in ſin after warning, after mercies, that greater judgements ſhall befall them.

Reaſ. 3. From the wiſdome of God, the manifeſtation of Gods wiſdome, a great deal of Gods wiſdome will be manifeſted, as in variety and excellent ways of delivering his People, ſo in ſpecial judgements on evil doers, 2 Pet.3.9. *God knows how to deliver the godly, and to reſerve the wicked to the day of Judgement to be puniſhed.* It is a part of the wiſdome of God in governing the world, that he knows how

how to give out puniſhments to evill doers, that he knows how to reward all the obedience of his Servants, though he ſeems to forget them for a time, and knows how to puniſh Sinners, though he ſeems to wink at them for a time.

By way of improvement.

The only *Uſe* we ſhall make of this is, to be a word of Conviction & awakening to us: we have been under the judgements of God, and God hath eminently delivered us, He hath delivered from the ſword of a barbarous enemy, and hath in a great meaſure delivered from that more immediate judgement the *Small-Pox* that came with ſuch commiſſion from God to deſtroy; now you are delivered, you muſt not look on your ſelves out of the reach of Gods Judgements, doe not think God hath done his worſt, and will doe no more, or put your ſelves in a fools Paradice, to ſay as Agag, 1 *Sam.* 15.26. He put himſelf in his brave cloaths and ſaid, *The bitterneſs of death is over*: ſo many think the bitterneſs of death and hell is over now they have eſcaped the preſent Judgement: but he found it otherwiſe to his coſt. And you that continue in your ſins have reaſon to be afraid that greater Judgement is nearer then you are aware of. 1 Theſ. 5.3. *When they ſay peace and ſafety*, when an ungodly man ſaith ſo that lives in his ſin, all ſhall be well with me, *then ſudden deſtruction cometh.*

I would only lay before you theſe two or three Conſiderations.

1. Conſider that outward Providences are no argument of Gods love, whether they be afflictive or mercifull: meerly outward Providences are no argument of Gods ſpecial love, *Eccleſ.* 9.1. *You cannot ſee love or hatred by any of theſe things that are before you.* You cannot ſay God hath more love to you, then he hath to them he took away by the diſeaſe, becauſe he ſpared you; for theſe in themſelves are but common mercies.

2. Conſider that meerly when outward judgement ceaſeth, we cannot thence conclude Gods anger ceaſeth, or is turned away: We cannot conclude by the preſent removal of a judgement, that the anger of God is removed; for God may remove it in anger. There are pardoning mercies, God may be ſaid to pardon, when he doth only ſpare for a time. *Pſal.* 78.36. *So he forgave their iniquity*: How forgave? Not with a ſpecial ſaving pardoning mercy; for he puniſhed them afterwards, yea unto deſtruction, many of them; but it was a preſent reprieve from the judgement. God may be as angry with you ſtill as ever, though he hath removed the preſent Judgement: a ſparing mercy may be in wrath, in diſpleaſure to the perſon that is ſpared; therefore you have no reaſon to be ſecure, nor to be pleaſed with your preſent condition, while God may be angry with you, while the anger of God is not appeaſed: you have no reaſon to cry peace to your ſelves when God doth not ſpeak a word of peace.

3. Conſider, that when men are delivered from affliction, and not ſaved from their ſins, it is certain God is angry with them ſtill: when they are delivered from an outward affliction, and ſin remains, that that is the cauſe and coar of affliction and evill be not removed, you may certainly conclude it is but a reſervation to greater judgements. As it is an argument of their happy condition that are in the very midſt of affliction, when they are taught of God in it, made more holy, humble & conformable to Gods will: ſo it is an argument of a miſerable and a curſed eſtate, though you are out of affliction, if you have not been taught of God: if you are out of affliction, but ſtill in ſin, it is a certain argument of reſervation to greater puniſhment, that worſe things will befall you, unleſs

timely Repentance prevent it. There are these two ends why God doth punish his people, and God will accomplish his end in every punishment: there is his work, and his whole work God will doe on mount Sion, Isa.10.22. When God hath done his whole work, then he burneth the rod, and not till then, it is but laid by, and Gods intention to bring a greater. What is Gods whole work? There is in every Judgement, a work of judgement, and a work of mercy; there is a work of mercy God hath to all his elect and people, to reform and refine them to purge away their sin, to make them holy, and to make them better. *Isa.*27 9. That is the work to them that are the true children of Sion. But then God hath a work of judgement, that is on those he never intends saving mercy to: every judgement is but the beginning of their misery: God judgeth them in way of satisfaction to Justice; there is but part of paiment in one judgement that is upon them, and it is is to ensure them that the remainder is behind, that God will be sure to take the full paiment. If none of this work be done, if God hath not refined his people, there is still some work to be done; & if there be those that are unconverted, never to be converted, greater and worse judgements doe abide; none such, but shall have greater cause to curse the day of their birth, then ever Iob or Jeremiah, yea, to curse the day of their preservation: better you had died of that sickness, because your judgement is but so much increased by your living. Those that shall live out their dayes without true repentance of their sin, every dayes mercy is but an aggravation of their condemnation. There are many signs of Gods remaining displeasure; methinks the clouds doe seem to return after the rain, God doth not make it cleer day with us, nor cause the clouds to break and scatter, but to gather again: There are many Signs, as God's taking away those that are the prime, and hopefull ones of the next generation, that is a sad sign of worse judgements. 1 *King.*14.13. It was said to Jeroboams house, and so to all Israel, the taking away Jeroboams Son, in whom some good thing toward the Lord was found: it was a judgement to the whole house of Israel; he was taken from the evill, and it was a sign from the Lord of the evill he would bring on them: so the taking away so many of Gods faithfull ones, especially in eminent place, in Magistracy and in Ministry, putting out so many lights in the Candlesticks, and that men, many of them, in their prime, in the flower of their years, that were very likely to have lived many years, and done much service to God; that died not in a full old age, and full of days, but in their youth, and in the flower of their dayes: and, which is a great deal worse, and makes it look the sadder, that there are not any doe rise, and fill their places: that it is so hard a thing to see, and rationally to think, that there are men to fill up the rooms of those God hath taken from us: When stars doe set, and there are no others that rise, it is a sign of a very dark night: when men that stood in the gap are taken away, and none to put in their room, they are sad signs that God hath a mind to take away the hedge, unless speedy repentance and reformation prevent this ruine. Yet this is the saddest sign of all, that these things doe befall us, and so few doe lay them to heart, that men are not awakened, to bestir themselves to lay hold on God, that when they have lost all visible props, they doe not make sure of God to be their friend; While God himself stands at a distance, and poor sinners stand at a distance from God: this is the saddest sign of all, that men are not humbled, doe not stir up themselves to lay hold on God, *Isa.*57.1. The Righteous are taken away, & no man laying it to heart, that was the sad doom of the

people

People: had there been broken hearts under a breach, that might have made ſome amends, and have been a means to prevail with God to pour out his Spirit: but to be an unhumbled, unreformed people under ſuch diſpenſations of God, this is one of the ſaddeſt ſigns. though I do verily believe, and have many Arguments to ſway my thoughts concerning it, that God will not throw up the work he hath done in New-England, will not utterly root up the plant he hath planted, and that the Judgement God hath taken out of the hand of an Enemy, he may not eaſily put it into the hand of another, but that he will take it himſelf, and deal with his People by his own hand: but yet believe it, if God love you, if you are ſuch that God hath ſpecial favour for, then God will not ſpoyle you, and if God will not ſpoyle you then he will not ſpare his Rod, and you may be ſure, if one will not do another ſhall. The godly & holy ſhall be refined, if one Furnace will not do it, another ſhall. Thoſe that are Elect, however they are like wild Aſſes Colts, God will have his Month to find you, God hath other Thorns to ſet in the way of your lovers, if you will be like Manaſſeh, that muſt be taken in the buſhes, God will have his time to do it, when you ſhall humble your ſelves and your Souls before the God of your Fathers; them that God hath deſigned for Converſion, they ſhall be converted, what ever way God hath to do it, it ſeems to be a terrible way? but if there be ſome God hath no ſuch ſpecial love for, let me tell you, God will not ſpare you to ſpoyle his end, God is about reforming work, not only his People, but things among his people, God is about to have other manner of Churches, and other manner of Spirits, his People ſhall be refined, but they ſhall be conſumed, it will be a terrible day of the Lord; bnt ſhall be as refiners fire, and will purifie the gold, but the droſs ſhall be conſumed in the fire.

And therefore let me leave this ſolemn advice with you, nay, it is not mine but Chriſts, and that the Lord himſelf gives you; that you bewail your former, and take heed of future ſinning, Eccl. 12.1,2. *Remember your Creator in the dayes of your Youth*, the Clouds may not return after the Rain. It is ſpoken to thoſe that are not only in the beginning of their time, but in their proſperous time. If you ſo do, you will not only prevent future judgements, but be in the way to better mercyes, as well as continue thoſe you have; I may ſay to you from the Lord, you have ſeen the worſt dayes, the bitterneſs of death is over, the beſt are behind; and your preſent preſervation is a pledge of your future Salvation, *Pſal.* 94.12. *Pſal.* 119,71,75. which will put an end to ſin & ſorrow, and the fear of either for ever. And may ſay with him, *Iſai.* 38.17. *In love to my Soul the Lord hath delivered me, for he hath caſt all my ſins behind his back*, and with the Apoſtle, 2 *Cor.* 1.9,10.

FINIS.

In the Epiſtle, *l.* 4. for *vein* r. *view*. P. 4. *l.* 20. r. *Luk.* 10.